

THE TRUE CHRISTIAN LIVING AND DYING
UNTO THE LORD.

S E R M O N,

DELIVERED AT
LONG-MEADOW, MASSACHUSETTS,

JANUARY 31, 1798,

AT THE

F U N E R A L

O F

Mrs. SARAH STORRS,

CONSORT OF THE
REVEREND RICHARD SALTER STORRS.

BY CHARLES BACKUS, A. M.
PASTOR OF A CHURCH IN SOMERS.

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S E R M O N

FOR THE

CHURCH

AT THE

F U N E R A L



Mrs. SARAH

COMFORT

REVISED EDITION

BY CHARLES BACON

Author of a Church

FUNERAL SERMON.

ROMANS XIV. 8.

FOR WHETHER WE LIVE, WE LIVE UNTO THE LORD; AND WHETHER WE DIE, WE DIE UNTO THE LORD: WHETHER WE LIVE, THEREFORE, OR DIE, WE ARE THE LORD'S.

THE words now read, teach us how to live, and how to die; and express the language of every true christian's heart. The Apostle, in the context, after having exhorted those to whom he wrote to treat each other with forbearance, in things of an indifferent nature, reminds them of that pure and disinterested affection which formed their characters as the followers of JESUS CHRIST: Verse 7th, *For none of us liveth to himself, and no man dieth to himself.*

IN the text, christians are represented as devoting their days on the earth to their Lord; as governed by Supreme love to him both in life and in death; and as being the objects of his special love in the present world, and in the world to come.

LET us, in conformity to the design of the Apostle, and to the solemn occasion on which we are assembled, briefly consider the leading things which are included in the dedication which is made to the Lord Jesus Christ by his friends; or how those live and die unto him who inherit the promises.

1. *THOSE who live unto the Lord, give up themselves to him without reserve.*

THE duty which God requireth of man, is a reasonable service; when considered in relation to the worthiness of the infinite mind, and to the unalienable right of the Creator of the world. The obedient are fully satisfied that the service enjoined by the Great Lord of ALL, is a reasonable service, and cheerfully pay him the homage of their hearts. The redeemed view themselves as bought with a price, and as being under peculiar and high obligations to glorify God in their body, and in their spirit, which are his.

THE self-dedication which is made by those who are devoted to the Supreme Will, is not the spontaneous growth of the moral nature with which they are born. The carnal mind is enmity against God, and not subject to his law. All mankind as they come into the world are children of wrath, they do not like to retain God in their knowledge, and prefer their private emolument to the divine glory, and the happiness of that holy intelligent kingdom, which is established by Him who came down from heaven to earth to save sinners, and poured out his soul unto death. The charity, or love, which is the sum of all God's commands, seeketh not her own, and rejoiceth in the truth to which Christ came to bear witness. Every one that is of the truth heareth his voice; and, like pious Mary, sitteth at his feet. We look for a character of this kind in vain except in those who are renewed in the spirit of their mind. They have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the manner of Him that created him. God, who commanded the light to shine out of darkness, hath shined in their hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

In the day of God's power his people are made willing: His throne is set up in their hearts, and they bow to his holy and sovereign dominion. They desire no change in his plan, and love every attribute, and doubt not the rectitude of every operation of the Most High, which is displayed before them. Imperfect as christians are in the present state, they desire nothing so much as that God may be glorified, and that his wise and benevolent designs may be accomplished. The impenitent are unreconciled to the methods of divine providence and grace; but those who are brought into captivity to the obedience of Christ, submit to the divine will of their heavenly Father in all things. They believe that righteousness and judgment are his throne; and can say from the heart, "The LORD reigneth, let the earth rejoice!" They are in a degree, assimilated to the worshippers in the new Jerusalem, Rev. xv. 3. "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

ALL who come to Christ for life, approve of the law which they have transgressed, as holy, just, and good. If man does not deserve the full punishment which it threatens, there can be no grace in the gospel. No one can relish the plan of divine grace, who supposes that the original claims of the Supreme Lawgiver must be lowered, to place the disobedient under obligation to serve him. The commandment, in its spiritual extent, is set home on the hearts of the saved—sin revives, and they die. They do not entertain the least hope of acceptance with God, on any other ground than that of his mere sovereign mercy through the Mediator. Those who believe to the saving of the soul, love the Lord Jesus Christ, as the brightness of the Father's glory, and the express image of his person. Their hearts are charmed with the Atonement, as a scheme in which "Mercy and truth are met together; righteousness and

peace have kissed each other." They count all things but loss for the excellency of the knowledge of Christ Jesus their Lord. It is the desire of their souls to be found in him, not having their own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Feeling wholly unworthy of the divine favour, and justly deserving eternal death, they pray with the humble publican, "God be merciful to me a sinner." They ask forgiveness on account of the precious blood which was shed on mount Calvary, and for everlasting happiness, in the name of Him who was delivered for the offences of his people, and was raised again for their justification.

THE salvation of the gospel is a *holy* salvation. It is designed to save men, not *in*, but *from* their sins. All who are made partakers of it, have *holiness to the LORD*, written in their hearts, and conform to his revealed will in their lives.

2. To *live unto the Lord*, implies a consecration of every talent to his service.

TALENTS, or gifts, are distributed in different degrees, and in no small variety. There is ample room for every one to occupy in the wide field which is before him.

No man's fidelity is to be determined by the opportunity he has for serving God, or his own generation; or by the station in which he is placed, or by the gifts of which he is possessed. Those who have the best advantages for knowing their Lord's will, may disregard it most; those whose rank gives them a commanding influence, may prove the sorest scourges to mankind; and the best natural abilities may be perverted to abet the worst designs. The justness of these remarks is confirmed by melancholy experience. If there be first a willing mind, or a heart warmed with the love of God, talents, whether few, or more, will be improved in getting, and in doing, good. The future reward, though conferred as a free gift, will be proportioned to fidelity, and to nothing else. We are furnished with an unerring standard by which to estimate characters, in the words of the inspired Apostle, 1. Cor. iii. 8. "Every man shall receive his own reward, *according to his own labour*"

WE are liable to be captivated with the pomp of high stations, and with the glare of shining abilities, without enquiring whether they be employed to bless or to curse society. In the humble vale of obscurity have been found some of the worthiest characters. In the calm retreats of domestic life we may discover a fidelity, and zeal, which deserve admiration. We find more in a well regulated household to encourage the hope of the commonwealth, and of the church of God, than merely from the means of public instruction. These last, though highly important, have seldom much effect on families of Babel. Where parental counsel is wholly wanting, children, in most instances, pay no regard to what is delivered from the desk. Timothy appears to have been much indebted to

the early instruction which he received from his pious mother. The efforts of godly parents, in all ages, have received great encouragement, by the salutary consequences which have so often followed.

THE christian church, is, in the Apostolic writings, compared with the natural body : Rom. xii. " For as we have many members in one body, and all members have not the same office ; so we, being many, are one body in Christ, and every one member one of another. The Apostle proceeds to exhort, " Having then gifts, differing according to the grace that is given to us, whether prophesy, let us prophesy according to the proportion of faith ; or ministry, let us wait on our ministering ; or he that teacheth, on teaching ; or he that exhorteth, on exhortation ; he that giveth, let him do it, with simplicity ; he that ruleth, with diligence ; he that sheweth mercy, with cheerfulness.

THE friends of Christ pray for the enlargement and prosperity of his kingdom, and labor to promote its interest, according to their ability. If we are under the governing influence of the spirit of the gospel, we shall not indulge envy at those who are placed in elevated stations ; but shall consult how we may best improve the talents committed to us, and shall thankfully adore Him who graciously regards the feeblest sincere efforts in his service.

THOSE who stand foremost in the conflict with the avowed enemies of the cross, are, in a high degree, called to gird on the armour of righteousness, and to be co-workers with God. Paul did not confer with the flesh and blood, when it pleased God to reveal his Son in him, that he might preach him among the heathen. He, with the other Apostles, was willing to engage in the perilous work, of propagating the christian faith not only among the Gentiles, but among the Jews, who had laid violent hands on the Saviour, and had put him to death.

3. *If we live unto the LORD*, we shall endure afflictions with patience, and encounter evils with fortitude.

MAN is born unto trouble, as the sparks fly upward. God is daily destroying mortal hopes, and bearing testimony against the rebellion of the human race. Sin has brought death into the world, and all our woe. Pain is intermingled with every earthly delight ; and the course of divine Providence is pointed to warn us against resting in any created good, and to admonish us to choose the Lord for our portion ; and to secure a house not made with hands, eternal in the heavens.

TRIBULATION, in some form or other, will overtake those who are designed for immortal happiness. Either their alluring earthly prospects will never be realized, or will previously be stripped of their dazzling lustre, or the things on which they had doated will be imbittered in the possession. This belongs to the fatherly correction which is promised to the faithful : Heb. xii. 6, 7. " For whom the Lord loveth he chasteneth, and scourgeth every son whom

he receiveth. If ye endure chastening, God dealeth with you as with sons ; for, What son is he whom the father chasteneth not ?”

AFFLICTIONS lay open the heart, discover to christians their sins and weakness, and urge the necessity of trusting in the Lord alone. We cannot live unto him, if we indulge a murmuring temper, or spirit, in a day of adversity. The Lord’s people have always shone brightest in the furnace of affliction ; and have honoured him in the highest manner, when they were in the midst of the fiery trial. In such seasons they have prayed with uncommon fervour ; and have encreased in their love, their patience, their zeal, and in all the graces of the christian character. The heart of Paul was at no time warmer in the cause of Christ than when he was in bonds. When the Apostle was taking leave of the elders of the church of Ephesus, he declares, after mentioning that in every city, bonds and afflictions awaited him, “ But none of these things move me ; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God”* The Apostles strove in all things, to “ approve themselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,” and in a word, by their whole deportment, under all their reproaches and sufferings. Hence they were enabled to say,—“ As sorrowful, yet alway rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things.”† The primitive christians took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance.

WE are required under reproaches, or worldly losses, or bereavements, to acknowledge the righteousness of God, to feel our desert of his anger, and humbly to supplicate his mercy. Our character is not to be determined by what we endure ; but by the manner *how*, or *in which* we endure. If when we feel the rod we are humbled, and are invited to love God more and serve him better, we shall be able to adopt the words of the Psalmist, “ I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.”‡ Happy, thrice happy are they, who, while their earthly hopes are destroyed, become more and more weaned from the world, and grow in ripeness for that state where the righteous will sorrow no more. The promises in the Bible are full of consolation to the believing and the patient. They will be supported under all their trials, and will receive the crown of life, which the Lord hath promised to them that love him. Hear the gracious words which are addressed to believers, in the first chapter

* Acts, xx, 24

† 2 Cor. vi.

‡ Psalm cxix. 75.

of the first Epistle of Peter.—“ Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time : Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations ; that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.”

I PROCEED briefly to consider, in the *second* place, the import of *dying unto the Lord*.

THIS evidently implies a willingness, if God so require, to lay down our natural life for the sake of Christ, or his kingdom. If we withhold this sacrifice, when called to make it, we cannot be the disciples of Him who died for sinners. Many have heretofore suffered martyrdom, or have died by the hand of the executioner, for their faith in the Son of God. Few in these latter ages have been called to seal the sincerity of their devotedness to Him with their blood. But, as christians, we are still to hold ourselves in readiness to go out of the world at the stake, or in any other way that the malice of Christ's enemies may invent, rather than deny him before men.

If we meet death in the ordinary way, we are commanded to die unto the Lord. Every real servant of his, leaves the time and outward manner of his departure in his hand. We are strangers to the spirit of the gospel, if we do not cordially submit to the Divine government in destining us to the grave ; whether in the morning, the meridian, or the evening of human life. We may think it eligible to be continued long on the earth, that we may do more service ; either by training up our families, or by striving to meliorate the state of society, or by laboring, as humble instruments in God's hand, to prepare men for future happiness : But we are unfit to determine what is best on the whole ; and ought, with unfeigned reverence, to commit all our plans to the disposal of Him, who is wonderful in counsel, and excellent in working. He only knows whether it will be most conducive to his declarative glory, to call us instantly from a state of perfect health, into the world of spirits, or to give us notice of Death's approach by a short or a long season of sickness, or by any other means. What pain or weakness we shall pass through while the king of terrors is advancing we know not. It is our indispensable duty to be at all times prepared for the awful event, and to resign to the will of the Sovereign Lord of Life and Death, the manner in which we are to go down to the land of silence. Our removal from time, will be so conducted as best to answer the designs of the Divine Government, and to promote our happiness, if we be friends to the character of Him who ruleth. When we are praying relative to the dying hour, we ought to say unto God, *Not my will, but thine be done.*

AGAIN—Every true christian desires the gracious presence of his Lord and Saviour, when he shall be called to endure the pains of

Disſolution. David, in the **xxiii** Psalm, after declaring that the Lord was his Shepherd, proceeds to expreſs his confidence in his Almighty Aid, in his expiring moments, "Yea, though I walk through the valley of the ſhadow of death, I will fear no evil : For thou art with me ; thy rod and thy ſtaff they comfort me.

WHETHER the chriſtian will die in the triumph of faith, cannot be previously aſcertained. This is not the privilege of many of God's people. The martyrs appear to have enjoyed it : And chriſtians in general who have ſpent their days in a time of perſecution, have met death with a more joyful hope of immortality, than their brethren whoſe lives were never in any remarkable perils from the violence of the wicked. Divine ſupport will not be withholden from any of the faithful, in their conflict with the laſt enemy ; they will not be ſuffered to yield to unbelief, far leſs, to be tortured with the horrors of deſpair. They will, if the exerciſe of the rational faculties be not ſuſpended, commit their departing ſpirits into the hands of the Lord, and breathe after perfect communion with him.

WHATEVER be the doubts and fears of chriſtians in the courſe of their pilgrimage, they do not deſire to live always in this world. They are willing, in the appointed time to be abſent from the body, that they may be preſent with the Lord. They are fully convinced that to depart, and to be with Chriſt, is far better than to abide in the fleſh. An aſſurance of hope which excludes doubt, is the lot of but few chriſtians in the courſe of their lives ; and is not enjoyed by them without frequent interruptions. The followers of the holy Saviour, are not ſufficiently ſanctified in the preſent world, to enjoy for a long ſeaſon an unwavering hope, or an unclouded proſpect of a glorious immortality. But their hearts aſpire to the perfect holineſs and happineſs of heaven, and they feel that while they are at home in the body they are abſent from the Lord.

ALL the true ſervants of the Lord pray that he may be glorified in their death ; that they may not ſhrink when called to follow him into the grave ; and that his grace may enable them to bear honourable teſtimony to his name and kingdom, when they ſhall be ſummoned to quit their earthly houſe of this tabernacle. They look forward with humble confidence to the day when they muſt appear before their Judge ; and they labour to be wholly devoted to Him, who both died, and roſe, and revived, that he might be Lord both of the dead and living. He will not forſake his people when their fleſh and heart ſhall fail them, or when every worldly enjoyment ſhall ceaſe ; but he will be the ſtrength of their heart and their portion forever. John declares in Rev. xiv. 13. " And I heard a voice from Heaven, ſaying unto me, Write, Bleſſed are the dead which die in the Lord from henceforth : Yea, ſaith the Spirit, that they may reſt from their labours ; and their works do follow them.

BLESSED be God, that in every age are found, among the children of men, those, who bear witness to the riches of his sovereign mercy, in life, and in death. To some he is pleased, at the present time, to give such lively faith and hope in a dying hour, as to cause their hearts to leap for joy, and their tongues to sing aloud of his righteousness.

WE trust that the excellent Woman, whose remains are before us, lived and died unto the Lord. Her improvements in piety have seldom been equalled, and her memory is precious.

WERE she permitted to speak to us from that world to which she is gone, she would forbid a surviving friend to represent her character as faultless. She saw and lamented her want of greater conformity to the laws, and example, of her Lord and Master.

SHE did not seek to discover the imperfections of others; her eye was fixed upon her own. She was remarkably free from a bitter and censorious spirit. In her treatment of her fellow-christians, the words of the Apostle, in the context, appeared to be engraven on her heart. "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we must all stand before the judgment-seat of Christ.

MRS. STORRS, was daughter of REV. NOAH WILLISTON, of *New-Haven*. In her childhood, her mother was removed by death.* Her surviving Parent did not labour in vain for her immortal happiness. He cannot be unmindful of his obligation to render thanks to the Father of mercies, that he was pleased to impress instruction and counsel on her heart in early youth. At the age of *fifteen* she was hopefully renewed in the spirit of her mind, and made a public profession of religion; of which she was an ornament to the close of life.

SHE possessed a mind much above the common level—she penetrated into characters and subjects with singular discernment. Few persons were so well acquainted with the doctrines of the gospel; and discovered so correct a taste in judging of the merit of public performances.

* *THIS amiable and pious lady died in the 27th year of her age. She left two Sons and two Daughters. Three of her children are yet living, viz. The Rev. Payson Williston, of East-Hampton Massachusetts, The Rev. David Howe Williston, of Tunbridge, Vermont, and Miss Hannah Williston, married to the Rev. Ebenezer Kingsbury, of Jericho, Vermont.*

MISS Sarah Williston was married to the Rev. Richard Salter Storrs, Oct. 12th, '85. She died Jan. 27th, '98, in the 33d year of her age. She was the mother of seven children; her youngest was born Dec. 3th '97, and died a little before her: The six eldest are still living.

SHE was able to appear with dignity in any circle ; and by her modest and amiable behaviour, commanded esteem from all ranks of people. Easy of access, and conciliating in her manners ; she was addressed by all with a confidence which was expressive of their respect and love. She mingled with peculiar pleasure with every collection, where the truths and duties of Christianity were the theme. With her intimate friends she entered into free discourse on the religious exercises of her mind ; and while she was far from assuming any preeminence, she was admired for her rare attainments in divine knowledge. Those who were favoured with her society, cannot forget with what satisfaction she appeared to dwell on the perfection and glory of God's government, and the wonders of sovereign grace. Her heart was wrapped up in these and like subjects. She gloried in the cross of our Lord Jesus Christ, by whom the world was crucified unto her, and she unto the world.

MRS. STORRS did not spend her time in reading books, which copy from the imagination rather than real life. Those writings were her entertainment, which are adapted to inform the understanding, and to mend the heart. She read the holy Scriptures with serious attention, and peculiar delight ; and constantly, and devoutly attended on all divine institutions. She devoted her talents to the service of God. It was her aim to live to his glory ; and to withhold no exertion in her power to promote the cause of religion and virtue. She rejoiced when there were any appearances favourable to the increase of piety. Such times, were times of refreshing to her soul.

SHE was diligent in business ; she was laborious, perhaps, to a fault, considering her delicate frame. She attended to her domestic concerns with unwearied assiduity ; and made the numerous visitants at her house easy and happy.

SHE was a pattern of the conjugal and parental virtues. The heart of her husband did safely trust in her. She ministered to his comfort and usefulness all the days of her life. From what has been said of her character, it is evident that she was well formed for the station in which Providence placed her. She discovered deep concern for the welfare of her children. She fervently prayed that Christ might be formed in them. She used often to observe, that it appeared to her of small importance, whether they were rich or poor, in high or in low stations, in the world, when compared with their serving God on earth, and enjoying him in heaven.

HER benevolence was displayed in her conduct towards all around her ; and she took part in their joys and sorrows. Sympathy with the afflicted, and munificence to the needy, formed a distinguished trait in her character.

MRS. STORRS was frequently visited with threatening bodily infirmities, in the last years of her life. Under these she manifested

submission to Divine Providence ; and confirmed the sincerity of her profession by her patience and fortitude. She appeared serene and cheerful, while her friends were much alarmed in fear of the event which now fills them with sorrow. From her growth in piety, there was reason to apprehend that she would in the midst of her days be removed to the church above.

DURING the progress of the consumptive disorder which proved fatal, she gave abundant evidence that she knew whom she believed. As her departure drew near, her hope was stronger, and in her last moments heaven dawned on her soul with remarkable brightness. Being favored with the uninterrupted exercise of reason, she employed her time in speaking of the worth and glory of Christ, and in giving suitable counsels to all around her. Her decline was rapid for a few of the last days of her life. Her strength failed, and she could seldom communicate her thoughts but in whispers. When in her last agonies, which were very painful, she said to those present, *I am going !* A few minutes before she expired, when the bystanders did not expect to hear another word from her mouth, she, to their surprise, spoke with a clear and loud voice, triumphing in the approach of her Redeemer, and in the riches and glory of his grace. *He comes ! My LORD and my GOD !—How clear, how ravishing the sight ! His countenance, O how comely !* She was asked whether she was impatient to be gone ? She answered, with great emphasis—*No ! But it must be desirable to one in such distress, to join in the enjoyments and employments of the pure and blessed above.* On being asked, whether the prospect did not brighten, as she drew near to eternity, she replied, *The more it is contemplated, the more ravishing and glorious it appears !* After making a short pause, she broke out—*Self-righteousness is the bane of the Christian !—I will go in the strength of the LORD GOD, making mention of his righteousness, and his only !* She was asked whether the foundation of Christian hope appeared sufficiently broad ? She replied, *Broad enough ! broad enough ! It is GOD HIMSELF ! O free grace !—I shall praise God for free grace to eternity !** These were her last words which could be distinctly heard. Her lips soon ceased to move, and she obtained a release from sin and sorrow, and entered into the joy of her Lord. She died at nine o'clock on Saturday evening, and went to the enjoyments of the everlasting Sabbath which remaineth to the people of God.

OUR sympathy is due to the bereaved friends in this day of their mourning. With them we must join in lamenting that so much worth has fled from our world ; and, at the same time, in re-

* The last words of Mrs. Storrs, were collected, soon after her death, from several persons who heard them as they fell from her lips. They all agreed in their account. The words are inserted in the order in which they were delivered, and without the least alteration.

turning thanks to the infinite mercy, which hath provided a way for death to be disarmed of its sting.

MY DEAR BROTHER, you are called to drink the bitter cup, by the removal of the desire of your eyes. You have many consolations mingled with your sorrow. You will not forget your obligations to the gracious providence which united you, in the tenderest tie, with the lovely person who is now no more, and permitted her to continue with you for a number of years. You will always remember with what readiness she bore your burdens, how she strove to relieve you from anxiety, and to encourage activity and zeal in your sacred employment. It must forever be deeply imprinted on your mind, for what purposes she wished you to live; both as your life respects your dear offspring, and the church of God. It was her desire and prayer, that you might be instrumental in training up the children—the pledges of your mutual love, to serve the Lord in this world, and to enjoy him in the world to come; and that the blessing of many who were ready to perish might come upon you.

THE pious example of the deceased, admonisheth you in a particular manner, to give diligence to make your calling and election sure; and to be quickened in the performance of your duty as a minister of Jesus Christ. You will not indulge a murmuring thought against the providence of God: He is righteous in all his ways, and holy in all his works. Shall we receive good at the hand of God, and shall we not receive evil? He hath recalled a lent blessing: Can you dispute his right to do what he will with his own? You have professed to give up yourself to God, and to choose to live and die unto him. Let your heart feel the force of covenant bonds at the present time; and rejoice in Him all whose works are truth, and whose ways are judgment.

You have often, Sir, in your discourses, laboured to enforce submission to the Divine Will under losses and bereavements. You are now called to practice the lessons you have inculcated upon others; and to recommend counsel by example. It will be happy for us who are ministers of the word, if we are enabled, when under the rod, to commit ourselves into the hand of Him in whose name we speak, and to whom we urge our hearers to be reconciled. We have the same passions and infirmities with those to whom we minister, and need the same help from Sovereign Grace. Let us look to God, whose strength is made perfect in the weakness of his servants. He can lead them with the Apostle Paul, to “glory in their infirmities, that the power of Christ may rest upon them.” You may, my Brother, be more abundantly furnished by the stroke you now feel, to minister consolation to the sorrowful, than by any discomfiture through which you have heretofore passed. Nothing teaches us to feel for the afflicted like experience. Sore chastisements are peculiarly suited to lead those who endure them, to bear the burdens of the children of sorrow; and to qualify them to speak words of comfort to the wounded heart.

It must be painful to reflect, that you can no more on earth enjoy the society of the amiable woman, who was once the partner of your joys and sorrows.—Her work is done—and, as christian charity requires us to believe, *well done*. May you be prepared to meet her in that world, where you will find her far more raised above her former self, than you once thought her to be above all other mortals.

WHILE God shall continue you among the living, be faithful to your children. Bring them up in the nurture and admonition of the Lord. May those who have arrived to an age capable of receiving instruction, remember the dying counsels of their mother and imitate her piety. May her prayers for all her surviving offspring be heard; and may they prove your joy and crown of rejoicing.

LATELY was you called to bury an infant child. You are about to lay the mother by its side. These things are not for the present joyous, but grievous; but by the Divine blessing they will afterwards yield unto you the peaceable fruits of righteousness. I hope you can say from the heart—*The will of the Lord be done*. Look to him for support while you are paying the last tribute to the remains of the deceased. Pray that you may not faint in a day of adversity. Be in subjection to the Father of spirits, and you will be enabled to adopt the language of Job. “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.” May you have a lively foretaste of the heavenly enjoyments, which will be the portion of those who are wise, and who turn many to righteousness. Be a follower of them who, through faith and patience, inherit the promises. May you have peace and a joyful hope in death, and receive a crown of glory that fadeth not away.

THE removal of a child must awaken all the tender sensibilities of grief, in the breast of a bereaved father. He hath been repeatedly called to mourn his loss of near and dear friends. May his strength be proportioned to his day of suffering: And may he be ripened for that world where the Lord's people will be at rest. In the New Jerusalem, “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: For the former things are passed away.” We pray God to support his servant, who, through bodily infirmities, is unable to attend on the present occasion; * and grant, that at the close of his active and useful life, an entrance may be ministered unto him abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

* NEITHER the Father of the Deceased, nor any of his children, was present at the Funeral, except MR. WILLISTON of East-Hampton.

